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BOOK NOTICES

New Wars for Old. By John Haynes Holmes.
New York: Dodd, Mead & Co., 1916.
Pp. xv+369. \$1.50.

This is a book of straight-out Pacifism, put with clearness of statement, deep earnestness, and profound confidence in it as the only permanent working theory for individuals and nations in their relations with one another. It commands attention and respect from the first page. The book contains ten chapters. The problem of Pacifism is clearly stated at the beginning. Then the logic and fallacies of the doctrines of force are taken up. Four chapters are devoted to "Non-Resistance." Then the author answers the questions, "Is War Ever Justifiable?" and, "Is Permanent and Universal Peace to Be Desired?" The final chapter is concerned with "The Duty and Opportunity of America To-day." Dr. Holmes does not hesitate to take extreme ground on the subject he is discussing. He says: "War is never justifiable at any time nor under any circumstances. No man is wise enough, no nation is important enough, no human interest is precious enough, to justify . . . war" (p. 282). There is no stronger expression of the unequivocal pacifist position than in this volume. Not the least interesting section of the book is the two chapters devoted to examples of non-resistance.

Christian Certainties of Belief. By Julian K. Smyth. New York: The New-Church Press, 1916. Pp. xi+123.

Four fundamental Christian doctrines, Christ, the Bible, salvation, and immortality, are stated here plainly and positively as they are held by the Swedenborgian or New-Church. In brief, there is one God fully contained in the divine-human Lord Jesus Christ (p. 12); the Bible is God's word, to be interpreted on the literal, intellectual, and spiritual planes (p. 51); salvation consists in making a person what God intended him to be through Christ (p. 57); immortality is a fact attested by the resurrection of Jesus, the conditions of which are best described by Swedenborg (p. 112). The author's attack upon the historical study of the Old Testament is poorly carried out. To call the earliest documents "Bibles" is absurd, as, for example, "there is not a word of direct testimony that any of the three alleged primitive Bibles (JEP) ever existed. They are nowhere named. Their existence is purely hypothetical" (p. 43). Of course, the "Scriptures are holy by virtue of the inner, divine meaning which they possess"; but "spiritual" interpretation is the mother of mischief in Bible study. The writer's style is clear and

interesting and he writes with the fervor of deep conviction. The book is attractively printed.

A History of the Family as a Social and Educational Institution. By Willystine Goodsell. New York: Macmillan, 1915. Pp. xiv+588. \$2.00.

This book is a genetic study of the family in its leading stages and by nationalities from its primitive forms to our own times. By "primitive" he means "such savage or barbarian groups as exist at the present time." Naturally the origin and meaning and forms of marriage, and the different theories connected therewith receive special attention at the beginning and appear all the way through.

Under the patriarchal family three leading types have each a separate chapter—the Hebrew, the Greek, the Roman. Then follows a chapter on the influence of early Christianity upon marriage and family customs in the Roman Empire. This leads up to the family in the Middle Ages, which in its turn is followed by the family during the Renaissance.

Then the treatment becomes more specific and takes up the English family in the seventeenth and eighteenth centuries, and, in the order of development, the family in the American colonies. The effect of the industrial revolution on the family now becomes an urgent subject. Thus we are led to a chapter on the English and American family during the nineteenth century.

In view of the entire history of the family what is our present situation? The answer to this question is given in a chapter of 38 pages.

That the present situation is satisfactory no one believes. What then shall we do? The concluding chapter gives the current theories of reform. The reader may take his choice, or in the light of history and present experience formulate a theory of his own.

The book comes under that class of writings known as Introductions, and it meets the requirements well.

Paradoxical Pain. By Robert Maxwell Harbin.
Boston: Sherman, French & Co., 1916.
Pp. xxi+212. \$1.25.

The technical use of terms in the title requires explanation. That kind of pain which in the end serves some beneficent purpose and makes a contribution to the constructive forces of life is called "paradoxical." The book is devoted to a discussion of this subject in three major sections which may be designated as